

# BLUE GRASS BLADE

A. T. Parker  
High and Ashland East Side  
Sep 06

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XVI. NUMRER 7

LEXINGTON, KY., JUNE 2, 1907

PUBLISHED WEEKLY, \$1.50 A YEAR IN ADVANCE

## CRIME AMONG THE CLERGY

The Records Are Very Much Against  
The Gentlemen of the Cloth as  
Facts And Figure Show

### THE CLERGY AND SEXUAL CRIME

(By A. A. Bell.)

A few recent writers on Psychology and Sociology have advanced the idea that there is a correlation between sexual crime and religion as it is taught today in our colleges and churches. In a pamphlet entitled "The crimes of Preachers," published by the Truth Seeker Co. of New York, may be found the names of more than a thousand clergymen, with their places of abode, and embracing Bishops, Doctors of Divinity, and Presiding Elders, against whom over fourteen hundred sexual crimes are charged, with over thirteen hundred other grave charges, which have been tried in the courts of justice of church courts. In face of such a record as this, prominent preachers have had the audacity to charge criminality as the necessary result of the non-acceptance of their religious creeds!

Dr. Broughton is quoted as saying, when in London, that wickedness and sin made infidels, though he must know that the prison records prove conclusively that the great mass of criminals are firm believers in religion, and that many of them have been Sunday-school pupils and teachers. While Dr. Broughton has only his own imagination to justify him in saying, "that sin and wickedness" made infidels, we have official statistics to prove the theory, if we wish to put it forward, that Christian teaching makes criminals. The prison statistics of England, Wales and Scotland show that on March 28, 1906, there were 21,580 prisoners, of whom only 22 are registered as of "No religion." The rest of the prisoners were classed as Christians of specific denominations. As to the fact of unbelievers in the orthodox religion being immoral the opinion of Professor Tyndall is at least as good as that of Dr. Broughton, and he in the very strongest way declared that, if he desired to find a man who was above all suspicion as to his morality and faithfulness in the discharge of his duty, he would have to seek him among his Atheist friends.

Professor Goldwin Smith is, we believe, as good a moral a man as can be found on the American continent, and yet who can say that his morality and goodness depend in any upon his religious belief or disbelief? Goldwin Smith sometimes called himself, not an Atheist, but Theist; and though he delights to talk dreamily about "true Christianity," it is certain that he has no belief in the creeds and dogmas which all Christians think, form the very foundations of their religion, for here is what he says of his belief as to the existence of Jesus, the alleged Founder of Christianity:

"The mighty and supreme Jesus, who was to transfigure all humanity by his divine wit and grace—this Jesus has flown. To my mind this fact has not terror. I believe the Legend of Jesus was made by many minds working under a great moral impulse—an man adding a parable, another an exhortation, another a miracle story. And so Jesus represents to us, not a man, but the aspirations of many hearts. If one age can create a Jesus another can. Our age can. You and I help in the creation. We can join in making, not a legend, but a new ideal of humanity, the figure of a new man, a new message, and all other truer deeds shall form parts of this creation, which shall be a Gospel to those who come after us."

Apart from many such individuals cases as these, comprising some of the greatest scholars, scientists and philosophers in all ages, the palpable fact is that with the spread of knowledge there has been a spread of unbelief. Nor is there any substantial ground for thinking that this spread of unbelief has had any connection with an increase in immorality. The statistics we have referred to amply any such notion, aside altogether from the individual cases we have mentioned.

But, in the face of these facts and the eminent examples of such great men as Hume, Mill, Voltaire, Darwin,

Spencer, Huxley, Tyndall, Gibbon, Buckle, and the scores of other unbelievers whose names have shed lustre on the pages of history, what are we to think of a man like Rev. Dr. Minton, a college professor, who in a sermon, as reported in the San Francisco Post, declared that "Educated unbelievers are only trained criminals?"

What are we to think of a man like Rev. Dr. Torrey, who, during his revival mission in Philadelphia, asserted that "To reject Christ was more criminal than stealing, lying, adultery and murder?" Or of the dozens prominent clergymen and revivalists who have repeated these same things. What are we to think of their intelligence and their veracity? What must we of them as teachers of the young, and especially of their fitness as teachers and trainers of the young women and girls who are so often entrusted to their guidance?

Looking fairly at all the facts mentioned, we can understand the truth of the evidence given by the notorious defaulter, James Balfour—in his way, and like many pirates, brigands, and assassins, a very faithful religious believer—who, in relating his prison experience in a series of letters in the Weekly Despatch, speaks thus of clerical offenders:

"One of the least unsuccessful escapes that I ever knew was, curiously enough, that of a clergyman. He was a tall, thin, bespectacled and red-nosed divine—certainly not the kind of man one would expect to embark on so desperate a plan. I had often watched him in prison with a good deal of interest. Clergymen and ministers of all denominations are, I regret to state, far from being unknown in our penal establishments. They have been associated on intimate terms, in the course of my imprisonment, with a dissenting minister and a clergyman of the Church of England, both being in prison for the same offence and both adhering very zealously to the distinctive differences of Church and Chapel. Their offences was bigamy, and as I have met other clerical bigamists, I fear that it must be regarded as a somewhat popular offense with the cloth."

Are we not fully justified, then, in saying that the clergy, in dealing with anything but honesty or intelligence? If they know this fact, they are dishonest; if they do not know them, they should be drain-digging, not preaching.

Are we not justified, too, in saying that, instead of religion being a moral force, the conduct of the clergy proves that it is rather an incentive to them to give way to the worst passions of the human breast—that, in their case at least, claims to special privileges have a tendency to make hypocrites of them, and that the exceptional opportunities given to them lead to the commission of many sexual crimes?

## MUST WORSHIP GOD ALONE

Negro Leaders Insist That the Time  
Has Come When Their Race Must  
Be Isolated From the Whites.

COVERS RELIGION AS  
WELL AS OTHER FIELDS.

In its weekly collection of religious doings, The Literary Digest publishes the following as showing that the time is at hand when the Negro race must enter upon a regime of isolation from the organization and association from the white race, and that the suggestion comes from the colored people themselves. This isolation is to include the work of religion as well as the industrial and social world. It says:—

That the negro should withdraw from church association with the white man and confine all his religious endeavors to his own race is strongly urged by a writer in the negro religious organ. The occasion for the pronouncement is the declaration of the Seattle Convention Committee of the United Society of Christian Endeavor that no color-line will be drawn at the Seattle Convention. The writer in The National Baptist Union Afro-Am., Nashville) thinks, however, that actions speak louder than words, since the committee insists on holding the convention in a city which has no negro hotels, instead of changing

## THEOLOGY, LAW AND MEDICINE

The Trio of Millstones that Hang About the  
of Our Modern Civilization

(By C. S. Carr.)

The following was originally published in Tomorrow as is well worthy of reproduction:—

This trio of professions constitutes the mill-stone hung about the neck of modern civilization.

Theology tries to convict the world of imaginary sins, at the same time it belittles conscience and disparages reason.

Medicine attacks the very foundation of health and right living with poisonous drugs, while it discourages the God-given remedies so abundantly supplied by nature.

Law throws its arms of protection around criminals of every species, while it persecutes the innocent and lays in wait for the unwary.

Theology, Medicine and Law. The first attacks the soul, the second the body, and the third debauches the innate laws of justice.

Theology the natural enemy of religion. Medicine the natural enemy of health. Law the natural enemy of justice and good order.

Theology had its birth in the hatred of true religion. Medicine was born of the distrust of nature. Law had its origin in deliberate disbelief in the natural goodness of man.

If a man finds himself in doubt as to his duty toward God and other men, let him apply to theology where his doubts will be doubled, and his suspicions be multiplied.

If a man becomes afflicted with some bodily infirmity, real or imaginary, let him apply to the doctor and he will soon find himself facing a thousand ailments where he first had but one.

If a man has trouble with his neighbor, let him apply to the lawyer, when he will soon find himself involved in every species of contention and new troubles springing up on every side.

ing to a place where the colored brethren can find hotel accommodations. The plain truth is, he remarks, "the Christian-Endeavor people care no more about their ebony-hued proteges than the other white people who have done the honest, square thing by telling the negroes. We don't care to have you around." We read further: "The white people of this country are about through quarrelling over negroes, and all the negroes in the churches will be something better off when they discover the fact. We never expect to see another day upon which white people will give each other the least degree of offense on account of negroes. The white people are uniting; the negroes who have common sense will profit by their example. The negro who is hungering and thirsting after association with the white man, South or North, should have discovered by this time that he is persona non grata, and that he would demand a greater degree of respect if he should go unto his own people and devote his time to leading them to higher and nobler things. The white people of all christian denominations should be permitted to operate their religious organizations; while the negroes who bob up serenely in their sacred precincts, and frustrate their councils because of their unholy intrusion, should go in pursuit of their negro brethren and make grand the organizations and enterprises that they have created and established among themselves. We ask in all seriousness, when will the so-called sensible negro in this country stop improving the opportunity to be driven about, scorned, and humiliated by the white men? Let the negro religious denominations who believe in the Christian-Endeavor work, federate, organize a national negro Christian Endeavor Society, elect all the officers, create all the boards, handle all the money, hold their meetings in negro churches, and find accommodation among negro people. Let us, by some means hasten that age in which our manhood shall assert itself; that age when instead of whining and groaning because of the humiliating strokes that white Christians put upon us, we shall, by heroic endeavor and a just degree of pride, be lifted up to the exalted dignity which constrains us to honor God, and to serve humanity under our own vine and fig-tree."

If some cataclysm of nature should wipe off the face of the earth every professional lawyer, every theologian every doctor of medicine, there would still remain a system or code of ethics as to right or wrong between man and man. There would still remain religion, and there would be left behind many excellent remedies for disease.

It is not law, theology or medicine that is doing the harm. It is the scribes and pharisees, who make these professions a means of livelihood. The lawyer lives on the bickerings of his neighbors. The theologian lives by pulling over the old straws of antiquated notions. The doctor of medicine lives on the ailments and the continued sickness of his fellowmen.

Away with them all! Back to nature! Do right to your neighbor. Reverse the laws of nature and keep your conscience sweet and pure. When you get sick, follow the promptings of nature. Put your self in the care of some kind person who has a little hard commonsense and abide the result.

Justice between man and man is a good thing, but it is not found in the courts.

Right thoughts about God and nature are helpful and up-lifting, but they are not found in books of theology.

Remedies for disease are a boon to mankind, but they need not be sought either in medical colleges or the drug stores.

A face to face, friendly talk with your neighbor with whom you have had a difference is better than all the lawyers in the world.

A glance at the starry firmament on a beautiful night is better than all the theologies ever written.

A breath of air from the green fields, to bask in the direct rays of the sun, to swim in a clear pool, are better remedies than can be found in the pharmacopoeia.

## WON AN IMPORTANT CASE

How The Study Club of Los Angeles Took up the Case of a Woman Persecuted For Opinion

MAY PUBLISH CASE  
IN BOOK FORM

(By Helen H. Philbrick.)

We have a nice thing now, for your readers, if they want it—the correspondence through which we have successfully acted as lawyer, doctor, judge, and jury in a case of "incurable insanity." It is the first thing of its kind in the world, could not have been done had not the one who saw the need, the possibilities, the ends to be gained the will to act, a typewriter and mimeograph of her own a home of her own no husband to "boss" her, ability to use typewriter and mimeograph, and—loving understanding help and co-operation of, by, with and from the dearest free thought woman in the world. For this reason, the reason it is the first time a victim of craft and graft ever got out of the toils without employing the agents of graft (judge) lawyer, doctor and other hired deputies to act as the attacking party in their own life, we now make a Proposition to your readers:

We have done something Good for your children and grandchildren if you will take advantage of it, and after you see what we see walk along and hunt up more to be seen. We have established a Precedent in a matter of common interest. We have proceeded on the altruistic, non-political plan, paying our own expenses and using our own common sense instead of hiring un-common sense and paying ten dollars a yard for it.

Now, if you want to take the next step (for the babies, remember, your babies and ours) just "chip in together" and make a little "purse" for editor Hughes till he gets enough to pay him for printing the correspondence in little booklet form and then we will all share with profits.

We find our sister Freethinkers, just the same as any Freethinker, and so much more sane than the Methodists and policemen (cat's paws, that

arrested her) that it will do you all good and wake you up to read the letters of a "crazy woman" while the "infallible" "degree" reads "hopeless case of Paranoia" "Hallucinations" "very violent at times" plain case of "imaginary systematized persecution," etc.

We will make you all laugh well, too when we give you some details. In a recent converse with another of the infallibles (District Attorney) and delegates were asked if we thought Miss Nichols had improved any since she was committed. Delegates laughed indulgently and, begging pardon said, "we had failed to find anything the matter with her from the first." With a pained look, the representative of infallibility, said "Oh!" (he meant "Tut! Tut!") you know the Judge would not commit any one who was not insane." Again delegate laughed softly and begging pardon again said, "well you see sir, we saw her soon after she was committed, found her as she was when we knew her, and since her only accusation is "hallucinations," we concluded it was a case of hallucination on the part of the judge. This was a cruel cut and the flinch was evident to us all, as the infallible said grievously (with a motion to close the door) "Oh you must have respect for the Court you know." We wanted to say we should have respect for honor, when honor was apparent, for common sense when commonsense was apparent or not for a judge when neither honor nor commonsense were apparent or capable of standing a test. That would wait however, and so we took the usual air of servility and with profuse thanks to the Attorney (for doing what our taxes paid him to do, we left the office.

We note many preparations of late for a final tussle between the Church of Rome the terrible enemy of humanity, Socialism. If your readers want to investigate the How of this "woman's ways" of going to hell and demanding the key of the Chief agent of the Arch conspiracy, just tell them to make up a little purse and we will fix up the letters (we have every step in exact copy) and it may suggest a better method of warfare when the crisis comes, than a tussle with the knife and brickbat.

The church of Rome and its influence in America will "last very quick" when the dear sisters we are preparing to meet and co-operate with through this correspondence and eye opening that will follow, wake up and "know" their power, to test infallibility on the part of God or any number of "his chosen ones."

Infallibility on the part of priests of either craft or either craft, is the great joke (with human torture for one side of it) of the ages. It is all bluff, however, bluff on the ladies and will vanish like a shadow in the sunlight when the sisters wake up, and by speaking for themselves (the simple truth) free the dear brothers in the law of love-and-honor.

We thank the editor and every reader who has sent us helpful loving letters (and they are many) because, through these helps we have mustered courage to do this big thing for humanity. It is very small now, but, it can be the grandest thing of the ages if the rest will "go and do likewise". No page of Dante ever over-drew the extreme agony of human anguish being endured right now, by hundreds, yet thousands in the hells of this nation where government co-operates with "hard cash" to hold a sane captive till anguish makes it insane as per "decree".

A Liberal (?) lawyer who attacked the one man who has been gentleman enough to help us help our sisters, has had a lesson on waylaying cripples that ought to bring him to a sense of self respect to prevent a similar act, an unprincipled man on the lunacy Commission at Sacramento has been dismissed and the Judge in this county who "committed" our sister freethinker. Whether these dismissals have anything to do with the "woman's case" is for your readers to judge when they read the process of law, un-civil or unservitized to graft and God.

Each one of us have contributed to the work. We have worked for human love and justice and now, of the readers want to proceed the same way, let them do so and we will all share in the "profits" of an understanding, of a new way to hell.

The money for books, will, when sold, all go to editor Hughes to pay for advertising.

The correspondence will not be prosy I assure you. We knew what

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## HAS MAN AN IMMORTAL SOUL

Christian Proof of Immortality is Not  
Satisfactory to Men of Intelligence.

(By Daniel K. Tenney.)

From Searchlight

Our Christian friends, accepting as authoritative their Holy Book, have for centuries been confident that "In the Sweet By and By we shall meet on that beautiful shore!" There is sublimity in this idea surely! Is there any rational basis for it? Upon this question men of free thought are widely at variance. Some say that death ends all; others that it does not, and still others that they have no clear opinion on the subject. Certain it is that whatever opinion any one of us entertains will not change the fact. To my mind the important question to be solved is this: Is the human body endowed with a function which can properly be called a soul? If it is, I am satisfied that function has always lived and will never die. In Nature there is nothing lost. The body is a chemical combination adapted during life for the play of the energizing forces which control it. When it ceases to be so adapted the body dies. Chemical force gradually dispose of it. The elements of which it was composed return to the appropriate places in nature for readjustment into other forms in the great future.

If there be such a thing as a soul, there seems to me no reason to suppose that it is a chemical product. The action of natural forces upon our physical system—brain, nerves, and the like—is, indeed, necessary for the development and sustenance of the soul, if we have one. It cannot act on earth without them. An appropriate environment is necessary. If there be a soul, it is just as reasonable to suppose that Nature will provide for it hereafter a proper environment, as that it has done so in the past or present. As to how this has been or can be done we are as profoundly ignorant as we are of many other things in the conduct of Nature. Our actual knowledge or ignorance of natural forces will not retard to our desires or opinions. Even by "faith as a grain of mustard seed" we cannot swerve the grand procession.

As to the existence of such a thing as the human soul, many millions of good people are willing to accept the testimonies of the New Testament. They seek no further evidence and strangely discredit any which may be offered, however plausible and convincing to others. It is now generally conceded by professing Christians of intelligence that the earth is countless millions of years old and that the human race has existed upon it for a million years or thereabouts. If the Bible can be relied upon, every human soul during that long period, up to 1900 years ago, went, at death, directly to that abode of departed spirits where (as it is "We are and wait" and gnashing of teeth." In the meantime, the Christians' Gods came to earth frequently, walked in the garden with Adam, in the cool of the day, talked with him, and with many of the old patriarchs, inspired with celestial wisdom many others, wrote with his finger on tables or stone the ten commandments for the guidance of men, and yet never spoke or inspired a word indicating that the soul of man is immortal or that there was a Heaven to reward the good or a Hell to punish the bad. Strange, is it not, that a God "whose tender mercies are over all his works," and who all along took such great interest in the management of his chosen people, never made known to them in the slightest degree, the idea of immortal life? Having kept his people in ignorance on this important subject for so vast a period, during which every soul which departed this life was ushered by the devil into everlasting punishment, not a single soul going to Heaven, it was finally decided by celestial authorities to disclose to mankind the fact so long concealed and that there were places divinely provided where the souls of those, who thereafter believed certain strange things, could enter an eternal life of happiness, and those who did not believe in them should be "tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and

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